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The Semi (10-18-1999)

Fuller Theological Seminary

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Continuing Series on First Year at Fuller ... pg 3

What Kraft Did for Me

By Barbara Buckland

I came to Fuller in 1998 from longtime mission service, with fundamentalist beliefs and an ignorance of my blatant ethnocentricity in my approach to mission. I knew Fuller was an experience that I needed, but I expected it to be a heavy time of darkness and struggle as I sorted through my beliefs and was remolded.

Well, I started out with Chuck Kraft's Anthropology class. Up to then "anthropology" and "devilish deception" were synonyms for me. I had no idea what I was in for! Not only were my eyes and heart opened to finally find an honorable understanding of cultures and what mission is all about, but I also started being impacted by Chuck himself. Just sitting in his classes (even before I came to know him personally), it was as though he took me by the hand and gently, wisely, and firmly led me out of rigidity into a world where doctrine and faith were understood as being *relational* matters, God's Word as basically *communication* and all cultures treated with respect. As he presented new ideas in a class, about mid-quarter I imagined myself running to the end of a high diving board, springing into the air—and *soaring*, never to splash down!

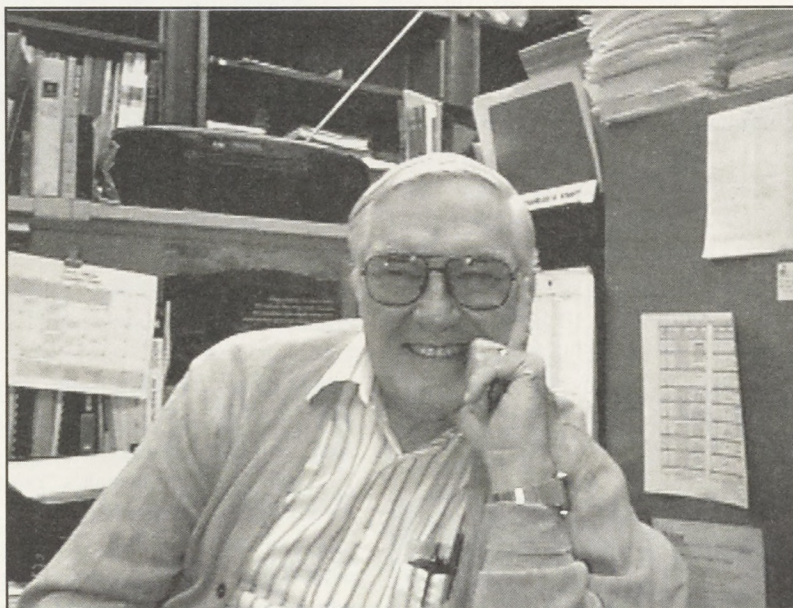
I went through his courses on *Communication*, *Ethnotheology*, *Worldview/Worldview Change*, *Power Encounter*—whatever was available. I've found personal healing and fulfillment, and a new, vibrant and *good* perspective on the mission matters that are so dear to my heart.

I've felt Chuck's strong impact in my personal relationships with God and with others. He is a good life model! Being around a man so unconditionally being whom God made him to be has freed me to be the person whom God made me to be—Eph. 1:3, 4.



Barbara Buckland is a second year SWM student.

Man of Encouragement



Chuck Kraft, who thought he would be a career missionary in Africa, has been pleasantly surprised by the doors God has opened for him.

An old Winans song "For We Will Never Know" talks about how we will never know how many lives we have touched in this world. Only in heaven will we realize how many people we have positively helped, and those who have aided us in our development. But for some, their impact on our lives is evident in this world. Chuck H. Kraft, the Sun-Hee Kwak Professor of Anthropology and Intercultural Communication, is one of them. Kraft will be installed in the Sun-Hee Kwak Chair of Global Mission on Oct. 29.

SEMI: You have been an anthropologist, a missionary, an academician, an author and minister... quite a few of things since you made a decision for Christ in 1944. How do you see yourself?

CK: I'll probably get emotional. I have no complaint with what God has done with my life. It's just beyond my wildest dreams or expectations. I have gotten to meet many people and influenced some people in several areas. Inner healing is the most spectacular. I'm just amazed. If I could have planned my life it couldn't have been anywhere close to what God has done. I don't think it's because I have been super faithful or anything. I guess I have been faithful but I've made plenty of mistakes along the way.

SEMI: You are now quite involved with ministry that reaches people in a practical way. Can you elaborate on that?

CK: Somewhere along the line I learned to evaluate myself, what I do, in terms of people rather than things. I remember teaching at UCLA and a student came in to my office and I said unless you find something worth dying for, you haven't

KRAFT Continued on page 4

Letter to the Editor

Dear Editor:

Allow me to be one of the first of what I suspect will be many letters in response to Deepak Babu's perspectives piece (Fall, Week 2). I agree with parts of his analysis, but not with the whole thing—I think there are some pieces missing.

I was fortunate enough to be told when I first came to Fuller that our students tend to experience community in one of three places: household, church or on campus. The understanding was that each student would find community wherever she or he chooses to invest the time and energy needed to build it. For me, I have invested on campus, and I have found community here—in a lot of different ways and places. Others I know never invest on campus, but have wonderful experiences of community in their homes or churches. Still others do not take the time to invest in any community, and so do not experience the riches of communal life at all—but that's by their choice, not by the

seminary's failing. (By the way, I was also fortunate to be told not to expect Fuller to be just like InterVarsity in its communal culture—and I have spent six years watching people complain because it is not.)

Why do we keep looking for community to be one-dimensional—can't it be multidimensional? Why does Fuller have to take responsibility to make community "happen" here for every student coming in—whether the student is looking for community on campus or not? Deepak's article raises the question of whether Fuller should become a residential campus so that the need for community is satisfied. How does he know that need is not being adequately satisfied in other places in a student's life? Why must it be satisfied only by other Fuller people, when most students will end up ministering outside the campus community?

I believe that Deepak's "community of the kind I have envisioned above" is too narrow a vision for Fuller. If we look only at what does not fit "our definition" of community, we miss all the little ways in which Fuller students ARE experiencing community. I appreciate Deepak's concern, but I also was a commuter student (e.g., I did not live in Fuller housing) for six years, and never lacked for community on campus—so I cannot agree either with his assessment of the problem or with his proposed solutions.

Laura K. Simmons
Director, Academic Programs,
SWM



Letters to the Editor

The SEMI welcomes expressions of all views. Please be brief. All submissions are subject to editing for length, grammar and clarity. They must include valid mailing address and telephone number, used only for verification. No anonymous submissions allowed in the Letters section. Submit your letters to the SEMI office on the second floor of the Catalyst or email them to semi-editor@dept.fuller.edu.

Exploring the Heart of God in Worship

Oct. 22 @ 7 p.m. at Travis Auditorium

Many of us have taken part in the Friday night prayer meetings of the past few weeks, and have joined the ranks of those hungry for a fresh move of God on this campus that will affect the whole family of God at Fuller—every color, race, nation and denomination. On Oct. 22 we will gather in Travis @ 7 p.m. to worship and explore together the heart of God for us and for Fuller. Please come and be a part. Sponsored by SWM-GU. For more information, call Dorothea Sittler at 584-5453.

the SEMI

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The Mission of the SEMI: Staffed by students and sponsored by the Office of Student Services, the SEMI serves as a connecting point for the entire Fuller community. It is a forum and a voice for issues, information, and events of interest to the community.

Announcement Information: Notices may be submitted to the Editor (Kreyssler Hall, 2nd Floor) by noon (12 p.m.) on Tuesday, ten days prior to the date of publication. No late notices can be accepted.

In-house users will be charged for notices from their departments which exceed 50 words in length or which run longer than two weeks.

Advertisement Information: Notices from individuals or churches for events not directly sponsored by a Fuller office or organization will be printed in the "Ads" section and charged per word.

ALL SEMINARY CHAPEL

Come and join us this Wednesday, Oct. 20, in the First Congregational Church at 10 a.m. as we hear an Installation Lecture from **Chuck Kraft** (Sun-Hee Kwak Chair of Global Mission).



The **Thursday Chapel** meets in Travis Auditorium at 10 a.m. **Emily Choge**, SOT student, will speak. There will be a time of praise and worship led by the Chapel Worship Team.

A Puppet on Strings

Do you remember your first year at Fuller? Do you remember the anxiety of feeling lost and overwhelmed, mixed with amazement and eagerness? Lest we forget, we will begin a continuing series on the first of year of a new student Lorinne Kon. Look for her saga as Lorinne embarks on the Fuller experience.

By Lorinne Kon



Lorinne Kon left behind the corporate world to enter the academic classroom.

deeply etch my heart and mind.

Humble: Remaining teachable and servant-like.

Accountable: Bringing together a group of Christian brothers and sisters whom I can be accountable to. Above all, being accountable to God and desiring to please Him in all that I do.

Prayerful: Growing deeper in prayer and discovering a deeper life in Him.

Excellent: Excelling in all things, especially in bearing fruit by the power of the Holy Spirit and being a shining witness for Him.

Love: Increasing in love for God—falling in love with Him over and over again—and toward ALL men and women.

The past few weeks at Fuller have been one stupendous experience. It's been a whirlwind of wonderful people, exciting programs and unforgettable experiences. But in some ways, it was not totally unexpected. After all, it was God who had opened the door to Fuller at this station of my life. And even though there was much unfinished business back home, there was always great peace and an unsurpassable assurance that He was in full control of all situations.

Here at Fuller, almost daily, God has "spoken" and reminded me of His faithfulness. And in a multitude of tangible ways, He has shown that He knows exactly what I need. My job was just to "seek ye the kingdom of God; and all these things shall be added unto you" (Luke 12:31).

During prayer one morning, an image came to my mind. I saw a puppet on strings. I was the puppet. From all sides, my flailing wooden hands and legs were being yanked awkwardly by uncontrollable external forces. Yet at other times, I had a mind of my own. I went my own way and chose to defy the gentle tugs and beckons of the Master Puppeteer. As a result, I was uncomfortably stretched and contorted. Sometimes, my limbs were left limp and carelessly flopped all over. At other times, they were sturdy and erect.

The next moment, my eyes were drawn to the Master Puppeteer's eyes. And instinctively, I was assured that as long as I continued to keep my strings firmly attached to Him, He would always draw me back and keep me within the safe confines of His design. What an incredibly gracious picture of His watching over me!

It is this love of God, one that is far beyond boundaries and human comprehension, that keeps me ever loving and walking in step with Him.

It is His love that is acted out in creative ways, wooing this petulant and defiant child back into His arms, that keeps me in constant awe and reverence of Him. It is His death-defying love that causes me to desire to obey Him with every fiber of my being and to walk the path He has marked for me.

I am reminded of this sweet and simple refrain,

O how He loves you and me,
O how He loves you and me;
He gave His life, what more could He give,
O how He loves you;
O how He loves me;
O how He loves you and me."

Lorinne Kon is a first-year Malaysian-born Chinese in the SOT Master of Arts in Biblical Studies and Theology Program. She spent the past 12 years doing treasury work in a bank and a publishing house. Lorinne identifies with the many Christians who feel pulled in the seemingly diametrically opposite directions of the corporate world and Christian ministry. Here at Fuller, she believes that the Lord will lead her to a "w-holistic model" that will weave and integrate her twin desires.

The SEMI asked if I would write a continuing column reflecting the thoughts and experiences of a new and struggling Fuller student. If the SEMI had approached me when I first came to Fuller, I would have turned it down. But since then, God has allowed me to experience a myriad of compelling situations as well as connect with the hearts, aspirations and passions of my fellow pilgrims at Fuller. These encounters have begun to regroup, reshape and even radically alter some of my well-worn perspectives on life. Life at Fuller is complex. While its many faces and links are overtly fine and dandy, they are, at times, latently tenuous and fragile. With all these in mind, I said "yes" to the SEMI.

Home for me is Malaysia. Prior to arriving at Fuller, my church back home had asked how it could continue to pray for me. My greatest apprehension was that the rushed life at Fuller would draw me away from the Lord. I wanted to be able to continue to sit at Jesus' feet, rest my head upon His bosom, gaze into His soft and loving eyes, incline my ear to the rivers of wisdom flowing from His lips and just "waste" time with Him. With the depth of a Father-child relationship, I wanted to still be able to call on my Abba Father with such child-like affection as well as holy reverence and fear. Throughout the past few years, growing in, through and with Christ has become so critical and vital to me.

So I sought the Lord for an acronym that would "stick" in the minds of my prayer partners back home and guide them in praying for me. The word CHAPEL was put into my heart and I would like to share it with you.

Close to God: Remaining passionately devoted to Him; allowing His Word to

VOICES

Question for the week:
How prevalent are signs and wonders or the miraculous in your worldview?

Sol Nunez, SOT, MAT

Very! The early church began with signs and wonders. They still continue today.



Christopher Lim, SOT, MAT

Prevalent. Signs and wonders are immediate and available according to the level of your faith. Its presentation is unique, paralleling the relationship you share with the Spirit of the Lord Jesus. "Seek the Kingdom and you will find."



Edna R. Payne, SOT, M.Div./MAT

Extremely prevalent. Within the Kingdom of God, the Holy Spirit manifests nine signs and wonders called Spiritual Gifts (1 Cor. 12:7-11). He has manifested three of these gifts in me—the gift of faith, the gifts of healing and the gift of discerning of spirits. Jesus said in Mark 16:17-18 that signs will follow those who believe.



KRAFT: Wonders Abound

Continued from page 1

found something worth living for. He looked at the books on my shelf and said, "You would die for this?" I said, "Not those, but you." That's where it is. God has consistently given me a sphere of influence with people. That's more important than lectures or writing books or any other trappings we have. I don't think it's realistic to think of influencing thousands—that may have happened—but my focus has always been one or two or four or five, trying to have some kind of a disciple relationship with people who are attracted to me.

SEMI: What been your most fruitful disciple relationship?

CK: I asked a person (Darrell Whiteman) quite a few years ago, "What do you want to be like in 10 years?" He said, "Like you." So, at that time I said why don't you come to Fuller and find out what that's like. So he came out and was my grad assistant for a couple of years. Those are the things that have been big in my life. People have told me that I have written books that have been important to them. That's okay but nothing surpasses the person-to-person time. My favorite gift is the gift of encouragement. That's what people keep saying,

that I encourage them.

SEMI: When people say, "I want to be like you," how does that make you feel? What goes through your mind?

CK: The first thing that goes through my mind is you really shouldn't be saying that because there is a lot of stuff under the surface that you don't know about, that you wouldn't want to wish upon yourself. I just feel humbled and unworthy. If they say they want to be like Jesus that's fine, but if they want to be like me, that's hardly even second best. But if they want to be like Jesus because somehow they see Him in me, that's okay. I have my own insecurities, and I have lived most of my life not thinking very much of myself.

SEMI: There are patterns God tends to use in our lives. What kinds of patterns has He worked through in your life?

CK: I don't know. As a young fellow of age 12, I gave myself to Jesus. Somewhere within a few months or years it just seemed like I was supposed to be a missionary. I'm supposed to be in Africa. Life was really simple. I went to college with three fairly well-defined goals. One was to prove myself to my dad that I could be an athlete. Another was to find a wife, and another

was to prepare for Africa. And all three happened. If someone asked me I probably could have articulated all three of those before I went to college. It seemed so simple.

I saw my wife in the cafeteria one time and I said, "She's the one I'm going to marry." I pursued her and she dumped me, and I went back to my dorm room brokenhearted and I told my roommate, "Marg and I broke up today, but we'll get back together." Then I relaxed for several months and

Global Mission Chair Named After Alum

Sun Hee Kwak, 66, is the senior pastor of So-Mang Presbyterian Church in Seoul, South Korea. He graduated with a doctorate in Missiology from Fuller in 1976 after receiving a Th.M in Systematic Theology at Princeton Seminary.

After learning church growth principles at Fuller, Kwak planted a church in downtown Seoul in 1977, according to Timothy Park, Associate Professor of Asian Mission. Kwak began the church Aug. 24 with 11 members. By 1998, the church membership has grown to 40,000. About 35,000 regularly attend the church, and 65% of the members are new converts.

The church, located in Apkujong-dong, the most expensive neighborhood in South Korea, has the largest concentration of intellectuals, government workers, military personnel and business people, Park said. The church has 650 university professors and a combined 200 stars among its generals.

Park added that Kwak founded a technological university in China and is setting up another one in North Korea.

Kwak's son Joseph followed in his father's footsteps and graduated from Fuller in 1999 with a doctorate in Missiology, after earning a Th.M. in Systematic Theology at Princeton Seminary.

in SWM Professor's Life

said, "I'm going to make the football team, get my grades up and wait." Pretty soon she came around. So I tell people I went with her for four years and she went with me for three.

We were supposed to go to Africa, so we went to Nigeria. We were supposed to stay there for the rest of our lives. But the mission agency had other plans and God had other plans, and here we are. I don't know where all the time has gone. The pattern has been more resting and depending and not getting frantic over what is the next move.

SEMI: Do you think your study of anthropology helped you for that?

CK: I suspect what I'm talking about here is more temperament than anthropology. But anthropology definitely helped in the Nigerian situation, just in terms of not being freaked out by customs that seem kind of wacky. So that definitely played a part, but I think it is more about temperament than anything else. I don't feel uptight about situations.

SEMI: You have dealt with life's obstacles well then?

CK: Yes, it seems like it. When we were terminated by the mission I don't remember being devastated or going into depression. The thing that I remember the most was thinking, well if this is the way it is supposed to be, God's in it somewhere. I was in a Ph.D. program so I finished that and thought that maybe they would recognize me as a Ph.D. than just John Q. Missionary. And that happened. Six years later we went back to Nigeria and they opened their arms to us. There was a new mission administration and they asked us to help them learn the language and advise them on the church problem.

SEMI: Regarding the specific problem that got you terminated?

CK: Yea, polygamy was the main issue. The



When Chuck Kraft began teaching at Fuller in 1969 he did not know he would be here for 30 years and touch so many lives.

new field secretary said, "Could you help us teach the African church leaders to baptize polygamists?" Then he smiled and said, "I know why you were asked to leave. But we all agree with you now." That was a feeling of vindication. That felt real good.

SEMI: If it wasn't for the polygamy controversy, you could have been in Nigeria all this time.

CK: Yes, we probably would still be there. And happily so—that was supposed to be our ministry.

SEMI: There have been major shifts in your life. What has been your most significant shift?

CK: The most significant one has been with signs and wonders in 1982. That has been the most transforming thing since my conversion. However, that is not a shift away from my primary concern. My primary concern has always been Christianity in relation to culture. The history of that comes from not being able to answer the Nigerians when they ask, "What do we do about the spirits?" I never learned about that at a church or seminary. Yet that is the biggest problem for most of the people in the world. The biggest question is what to do about the spirit world.

So when it was suggested in 1981 that John Wimber teach a course on healing, we had known Wimber when he was more skeptical about healing than we were. We knew him back in the mid-70s when he was influenced by Dispensational teach-

KRAFT Continued on page 6

VOICES

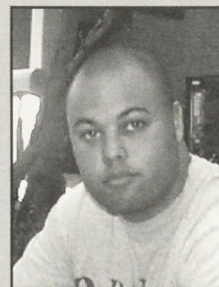
Aleril Endicott, SOP, Psy. D.

I think God continues to perform miracles today even though we don't always recognize them as such, for example, people being cured of terminal illnesses. God's wonders are all around us wherever we look.



Benjamin Robinson, SOT, MAT

I believe that the "demonstration of the Spirit and of power" through signs and wonders is an ontological part of the proclamation of the Gospel. Paul said in Romans 15 that he worked "mighty signs and wonders through the power of the Spirit." So that through him the Gospel was "fully preached." The implication is that the Gospel is not "fully preached" until it is demonstrated. This is not to say that salvation is not possible without signs and wonders—salvation is through faith in Christ alone. However, it remains true that the Gospel was not meant to be preached without signs and wonders and when it is there remains an untapped avenue of expression.



Yuniya Khan, SOT, MAT

I have always been careful not to box God in, especially when it comes to signs and wonders. I do believe that God performs miracles today, and that He does manifest Himself through signs and wonders. As with any other gift or mandate that God gives, we must take it seriously and be responsible stewards.



KRAFT: SWM Prof to be Honored

Continued from page 5

ings. He laughed when we talked about healing, saying that doesn't happen today. Then by '81 he has a church of two to three thousand people. He became a credible witness. We saw him as one of us. We didn't see him as a weird Pentecostal stereotyped with no brains.

One of my convictions was that the students that I taught should not be as ignorant as I was in this area. This is a very important area, spiritually and culturally. So I moved into this area as part of my overall commitment to dealing with Christianity in cultural context. It has transformed my life. It has provided a tremendous boost in intimacy with Christ. Just to see God alive in this office, God alive in seminars we do, God alive in ministry. Again it was more than I thought was available—Christianity beyond my wildest dreams.

SEMI: Do you feel that people in America are becoming more aware or awakened to the spiritual dimension?

CK: Yes, there is definitely that. Frank Peretti's books have had a lot to do with that. My experience is that Peretti knows what he is talking about. There are demons tracking us as we drive our car. In one statement in *This Present Darkness*, the angels ask should we attack now and the leader says wait until there is more prayer on the ground: "Not until there is enough prayer, then we attack." Spiritual warfare is in cooperation with human beings. The demonic forces work under the same principle. The rules are the same on both sides of the fence. When there are more people worshipping Satan, they get more power.

People have been doing inner healing and deliverance for centuries but not writing about it. The way a science develops is when people write about it and argue about it and present different theories. That is what has been happening in the past 15 to 20 years.

SEMI: Being 1999, end of the world and other spiritual themes permeate our culture. There are many movies on this. How should Christians respond to or interact with this growing interest?

CK: My field is Christianity in culture, in this culture as well as others. What I see is a cultural trend toward questioning science. People are looking, coloring outside the scientific box. Outside of the Chris-

"Chuck Kraft is the most significant person in my life who helped me see how anthropology and missiology could be connected. Kraft, more than any other person, believed in me as a young anthropology graduate student. He helped me see that human culture was not the enemy of the Gospel, but rather the means through which God made God's self known to humanity. In other words, he taught me the meaning of the Incarnation as an anthropologist, and once I made that connection, the value of anthropology for cross-cultural ministry became obvious. Kraft, more than any other, inspired me to give my life as an anthropologist in the service of the church to make known Jesus as Lord in every culture."

Darrell Whiteman
Professor of Cultural Anthropology
and Associate Dean of E. Stanley
Jones School of World Mission and
Evangelism
Asbury Seminary

tian circle you have people going into New Age. Someone was telling me the other day how common witchcraft is on college campuses. Parapsychology classes are getting people demonized. The quest is there for answers beyond what science can give us. That does a couple of things. It means that when we talk to non-Christians about spiritual things they might be quite aware of spiritual things and might have had quite an experience with them. Something else it does is that if we the evangelicals do not discover the power part of the Scriptures and continue to present a powerless Christianity—and that's the Christianity that I was brought up in and that's the kind of Christianity that this institute stands for—if we don't get beyond that powerless

Christianity, we have nothing to say to a generation of people who find power in witchcraft, New Age, demonization, spiritual guides and all that stuff. My talk [at his installation on Oct. 20] is going to say that this concern for power is not a tangent, it's not a fad. It is an attempt to rectify a lack we have had in our so-called biblical Christianity. We always criticize liberals about cutting pieces out of the Scriptures. We have done the same thing. We have fairly elaborate theologies that try to explain why God died in the 2nd century. We no longer do those things that Jesus promised that we would all do. I'm a little passionate about this.

SEMI: Being passionate about this has gotten you into controversies and hot waters.

CK: I have been controversial all of my life. So be it.

SEMI: You are 67. Would you like to continue teaching? Or what do you see yourself doing?

CK: I've been asked that question a lot. I don't see myself anywhere but here. Not because this is the only place in the world, but this gives me a place where I can have some influence. That's the way I see God working in my life.

MONDAY MEETINGS

The following groups will be meeting on Monday mornings from 10 to 10:50 a.m., with exceptions as noted.

Denominational Groups

American Baptist
Psych. Bldg. 116

Assemblies of God
Psych. Bldg. 311

Middle East/Messianic Prayer Meeting
1 p.m.
Glasser Hall 101

Presbyterian Church (U.S.A.)
Payton 303

Christian Reformed Church/CRC
Psych. Bldg. 314

Reformed Church/RCA
Psych. Bldg. 120

Roman Catholic
Library Chapel, 10:15 a.m.

United Methodist
Psych. Bldg. 130

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FOR YOUR INFORMATION

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CAMPUS EVENTS

Sheri Harthoorn Scholarships

Oct. 18 @ 7 p.m.

Recipients of Sheri Harthoorn scholarships will share about their missions experiences in Payton 101. Drop by this missions fair, and see how God has used Fuller students to bless nations around the world.

Human Rights Violations in Israel

Oct. 19 @ noon.

Israel is establishing control over its ancestral home at the expense of Palestinians who are being forced into homelessness and poverty. Prof. Fred Bush will discuss the situation, and the Christian response. Come and find out what's going on. Location TBA.

Engage in the Battle

Oct. 21 from 9 to 10 a.m.

Come hear Lisa Lee, SWM-GU VP, share about her ministry in East Asia. Join us as we intercede for this exciting work in the Geneva Room.

Open Mike Night

Oct. 22 from 7 to 9 p.m.

Open mike night in the Catalyst. Refreshments will be served. If you are interested in sharing a song, poem, short story and/or skit during open mike night please call Ana Rebecca Toothman at 584-5694 or art@fuller.edu

Brown Bag Dinner

Oct. 25 from 5 to 6:30 p.m.

The Fuller Graduate Students of African Descent is holding its monthly brown bag discussion with special guest Mark Whitlock, from the First African Methodist Episcopal Church (FAME), in the Faculty Commons. The discussion will cover topics of importance to people of African descent as well as to all people.

Ministry Enrichment Seminar

Oct. 26 from 11 a.m. to 12:30 p.m.

Scott Cormode will present "Understanding Congregations and Building Shared Vision" in Payton 101. Cormode, who teaches on church leadership at Claremont School of Theology, will describe tools for understanding the congregation where you serve. He will then discuss how to use those tools to build a unified

vision.

Women's Concerns Committee

Oct. 26 from noon to 1:30 p.m.

The ASC - Women's Concerns Committee will meet in the Faculty Commons. Bring a lunch and join us for conversation and event planning. For more information, call Molly at 584-5215

Women's Mentoring Support Group

Oct. 26 from 5 to 6:30 p.m.

Oct. 27 from noon to 1 p.m.

Are you looking for mentoring? The ASC-Women's Concerns Committee is sponsoring two Mentoring support groups. Barbara Eurich-Rascoe will facilitate. Groups will meet in her office, 2nd floor of Kreyssler Hall. For more information or sign up, call Molly at 584-5215.

Ministry Enrichment

Nov. 2 from 3 to 4:30 p.m.

Elizabeth Nordquist will present "Staying Alive from the Inside: Spiritual Survival in Ministry" in Payton 101. Nordquist, who teaches on spirituality at San Francisco Theological Seminary, will examine how people in ministry can participate in life-giving spiritual practices. She will look at spiritual direction, support groups, spiritual practices and Sabbath keeping.

SWM Annual Missiology Lectures

Nov. 3 and 4

The guest lecturer is Juan Samuel Escobar, Ph.D. from Eastern Baptist Theological Seminary, Pennsylvania. He will be speaking on "Mission from Below: Evangelical Missiology Toward the 21st Century" Dr. Escobar will present a series of four lectures: Wednesday, Nov. 3

1st Congregational Church
10 - 11 a.m. "Mission on the Defensive"

11 - noon "Mission on the Offensive"

Thursday, Nov. 4

Travis Auditorium

10 - 11 a.m. "Mission in Tension"

11 - noon "Mission in Bold Humility"

For more information, please call the SWM Dean's receptionist at 584-5265.

Enrichment Seminar

Nov. 10 from 11 a.m. to 1 p.m.

Fuller's annual CPE Day will be held in Payton 101. A panel of students who have recently

completed a Clinical Pastoral Education (CPE) unit in hospital chaplaincy will describe their experience. Area supervisors will be on hand to explain the CPE program and to tell you about their sites.

ANNOUNCEMENTS

Wall Calendar

A wall calendar has been created for you, the Fuller student. It has school holidays, finals weeks, registration dates and other FTS dates to remember! Just \$3 a copy, these calendars are available at the Housing Office, Copy Center, ASC Office, OSS and ISS Office. For more information, call Sandra at 548-5443.

Fall 1999 Phonathon

The Office of Development is seeking callers for the Fall 1999 Phonathon to help raise money for grant-in-aid and other Annual Fund needs. The phonathon will run Nov. 8-18. Pay is \$7.50/hour. We'll be calling Monday-Thursday, 5-9 p.m. and we'd like you to work 2-4 night per week. Paid training will be provided. For more information, call Lori McVay at 584-5477.

Financial \$ Aid \$

All Seminary Council Scholarships

Celebrating our rich heritages! The All Seminary Council invites scholarship applications from Ethnic American students in all three schools if you meet each of the following requirements:

1. You are a U.S. Citizen/Permanent Resident of one of the following origins: Asian-American, African-American, Hispanic-American, or Native American

2. You are enrolled for at least 24 units between Summer 1999 and Spring 2000

3. You are not a previous recipient of the ASC Ethnic American Scholarship

4. You demonstrate financial need of at least \$2000

The deadline for applications is Oct. 29, so pick up one in the Financial Aid office today!

This section of the SEMI is for the announcement of events or services not directly offered by a Fuller office or organization. For information about rates, contact the SEMI at (626)584-5430. Note: Each person is responsible for checking on the quality and type of service before contracting or using it. The SEMI and Office of Student Services do not personally recommend or guarantee any of the services listed.

SERVICES

Auto repair: Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd., Pasadena. 798-4064. Call for appointment.

Therapy. Fuller alum provides therapy for those struggling with **depression, anxiety, and/or unresolved pain and conflict. Sliding Scale** available. Call Jane Han M.S. at 568-7517.

Foothill Smog & Auto Repair: Smog inspection & repairs, air condition service, computer system, diagnosis, electrical repairs, guaranteed repairs, certified technician, tel. 577-6646, fax 577-5836.

Greek Intensive Students! Greek Tutor Package! Includes 4-in-1 paradigm chart for nouns/article/adjectives and 33-in-8 paradigm charts for indicative verbs. Color-coded \$15. Call **Edna Payne** at **744-0275**.

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